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OUR SUNDAY VISITOR

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O. S. V.
Outlook



The Rev. Aquinas Knoff

This week and next week thousands of mothers will sigh with relief as school opens, and their bright-faced children trot back to school, to be safe, and out of the way for seven or eight hours a day.

Vacation experiences and worries should teach parents something of the hard, patient work of the teacher. How much easier their life would be if parents would help them in the right way!

For instance, some parents permit their children to develop serious faults of character before school age, and expect the first school sister the child meets to reform them.

Selfishness, stubbornness, lack of self-control, "smartness," may seem "cute" in the two or three-year-old. But when the child reaches six or seven and more, these faults make it a genuine nuisance, and are a positive handicap to the lad or lass.

Go over in your mind the best qualities of heart in those you respect and admire. There's kindness, first of all—that offspring of Christian charity which leads one to think of the other fellow. Then there is humility and modesty—those two virtues which prevent us from getting that worst of human diseases, the swelled head.

Then there is courage and self-control—without which man is a jelly fish or a sensual beast. These are the qualities which make men admirable, and happy and successful. They are not acquired in a day or a year. They cannot be taught too early. No school sister can teach them if parents have not started their offspring right.

Sisters are not magicians. If a child is permitted to be forward and selfish at home, no teacher can make it decent and kindly at school.

Yet parents foolishly say: "Yes, Johnny's awful stubborn—but he's such a darling! Let Sister correct him." For their school dues or tuition such parents want to hire not only a teacher, but also a jailer, and a reform-school expert.

And if Sister does correct Johnny in any way that touches his precious self-esteem, woe betide her! Like an avalanche the parents descend upon the hapless pastor or Superior, and demand that sister be rebuked, or discharged, or something. All praise to the patient pastors and the calm-faced Superiors who must meet this situation too often.

Home and school cannot be separated. Working together they can produce the highest type of Christian citizen. Failure of the school can be remedied in the home; but shirking responsibility at home makes school effort fruitless.

Our Catholic girls would do well to study the life of St. Catherine of Genoa, whose feast is celebrated September 12. St. Catherine was very beautiful, and her beauty and its always attended flattery led her into ways quite the opposite of sanctity. She saw the danger of her state, and turned to God in time to give Him many years of service. She died in union with Him in 1510.

Spiritual Success the Only Real Success

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENSELL, Ph. D., MADISON, WIS.



Rev. H. C. Hensell, Ph. D.

Life insurance companies have been studying what happens in a material way to one hundred boys and girls in the course of about forty years. They have found that thirty-six die, that fifty-four become dependent upon family or charity, that only five of the hundred are able to make their own living. At the age of sixty-five four are well-to-do, one rich.

I hope that the spiritual success of the young readers of O. S. V. will be less discouraging. I have no statistics but I fear the spiritual failures will be many unless they stick to their religion and moral principles through thick and thin. To them I say:

You have passed a few preliminary tests successfully, but there stands before you a real test of character: namely, your ability to stick to your moral and religious ideals and to practise them to the end of life's course.

The power to see life through to a great finish is obviously a matter of patience and perseverance. Only

If you want to know what Catholics have to say to the many accusations which their critics make, send for "CATHOLIC FACTS" and "THE CATHOLIC ANSWER"—both for 40c. delivered.

How That Religious Body is Drifting From Its Once Praiseworthy Stand

THE New York WORLD recently pointed out to the Methodists how they are drifting from their traditional policy by concerning themselves so much about political affairs.

The editor of the WORLD quotes the Methodist Bishop who met on the occasion of the close of the Civil War, when they spoke as follows:

"Know your high calling. Preach Christ and Him crucified. Do not preach politics. You have no commission to preach politics. The divinity of the church is never more strikingly displayed than when it holds on its ever straight-forward way in the midst of worldly commotions."

Then the editor quotes the same Bishop addressing their people through the General Conference held in New Orleans in 1866:

"We thank God that we have so safely passed through a most painful and fiery ordeal; that the Church has

preserved under His blessing her integrity; that she has in no wise become complicated with political affairs; but keeping in view her own high mission, has been satisfied to perform her legitimate duties."

Finally the WORLD quotes the Methodist Bishop who met at a General Conference in Memphis, Tennessee, on May 3d, 1924. On this occasion they committed themselves as follows:

"It is not amiss to repeat what has often been declared—that our church is strictly a religious and in no wise a political body. Our sole business is to preach and serve the Kingdom of God."

"There are many questions, economic, social and in part ethical, of burning interest in this day when our pulpits and churches may be tempted to substitute for the simple Gospel . . .

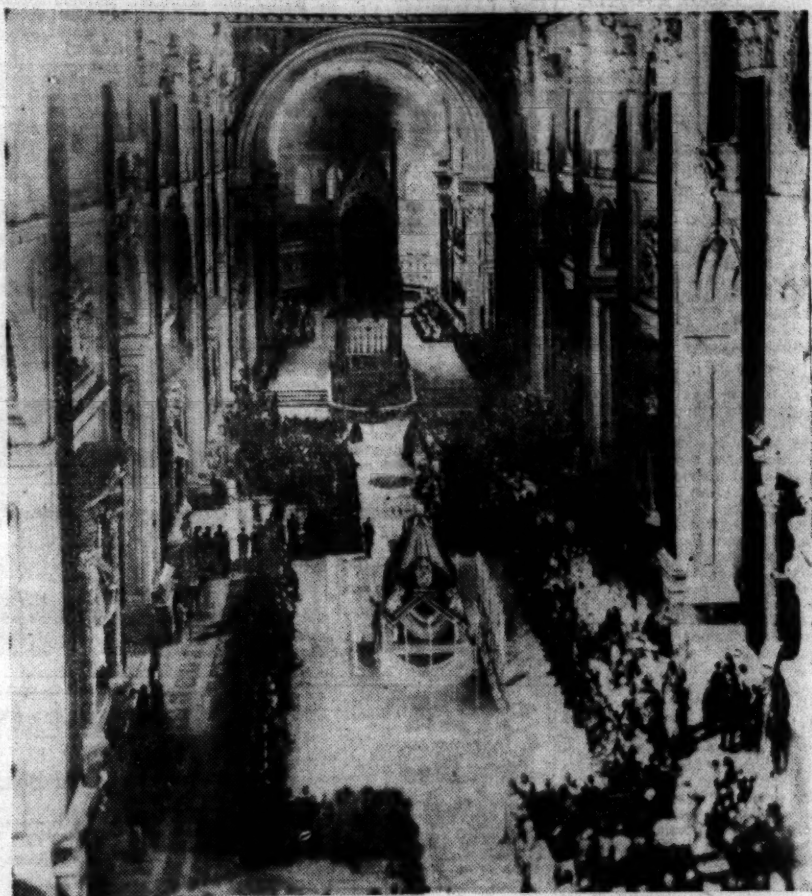
The more closely we keep ourselves to the work of testifying to all men re-

pentance toward God and faith to our Lord Jesus Christ the better shall we promote the highest good of our country and our race."

Bishop Candler is the senior Bishop of the Methodist Church South, and he is commended for having spoken in defense of the continuance of this former policy of his Church. The WORLD declares that his is the true position on the American doctrine of the Church and State, and that those who depart from it, and not those who stand by it, are the ones who are disloyal to the American Republic.

Although Smith is a Catholic, and enemies of the Catholic Church have raised the religious issue, not one of the Catholic Bishops of the United States has entered politics for him, and our readers may be assured that the Catholic Bishops of the United States will uphold what the World calls the American doctrine of Church and State.

TRIBUTE TO POPE, THE WORKMAN'S FRIEND



Services in memory of the great Pope Leo XIII, the author of the famous encyclicals on social reform, were held recently in the basilica of St. John Lateran in Rome on the occasion of the 25th anniversary of his death. Pope Leo's body was removed from St. Peter's basilica four years ago to this spot in the Lateran which he had chosen before his death.

THE CHURCH IS RESPONSIBLE FOR AUTHORITY OF THE BIBLE

From the very beginning of Christianity the Church, enlightened by the Holy Ghost, adopted the Scriptures of the Alexandrian Jews, known as the Septuagint Version. Finally at the Council of Carthage, 397 A. D., the Church definitely proclaimed the Septuagint Scriptures to be the inspired word of God. At the same time she

By Father Martin J. Scott, S. J., Over Station WLWL.

also defined what constituted the New Testament by stating what Christian writings were certainly Apostolic, and hence, inspired of God. By this solemn declaration she set her seal on the Scriptures which became thenceforth the Bible of Christendom.

But how does the declaration of the Church determine infallibly and definitely what constitutes inspired Scripture? The Church of Christ is the Voice of God in the world. Christ in founding His Church said: "As the Father hath sent Me, I also send you" (John xx, 21). "He that heareth you,"

heareth Me" (Luke x, 16). "Going therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world" (Mt. xxviii, 19, 20). Jesus Christ, the Son of God, thus conferred upon His Church authority to teach in His name. He furthermore declared that He would be with His Church always, and that the Holy Ghost, the Spirit of Truth, should abide always with her, and that the gates of hell should never prevail against her. He commanded mankind to hear the

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BEST NEWS OF THE WORLD CONDENSED

FATHER FLANAGAN'S BOYS' BAND PHOTOED WITH PRESIDENT

Omaha, Neb.—Twenty-two homeless boys from Omaha were envied by hundreds of curious persons who gathered near the executive offices of President Calvin Coolidge at Superior, Wis., on Friday morning, Aug. 3. They posed for pictures with President Coolidge.

The boys were members of Father Flanagan's Boys' band and show on a 220 mile tour of five states, Iowa, Nebraska, Minnesota, Illinois and Wisconsin. For 13 of the boys it was the second such honor, as the band played for Mr. Coolidge last summer at the summer executive offices in the Black Hills located at Rapid City, S. D. They were also photographed with Mr. Coolidge at that time.

SOLEMN OPENING OF THE FIRST CISTERCIAN MONASTERY ON THIS CONTINENT

Milwaukee, Wis.—August 26th, on the feast of St. Bernard, the Cistercians opened their first monastery on the American continent. The location of the new monastery is at Spring Bank at Oconomowoc Lake, P. O. Okauchee, Wisconsin. The services began at 10 a. m. The Right Rev. Bernard G. Traudt, Vicar General of the Archdiocese of Milwaukee, welcomed the Cistercians to the arch-

diocese in the name of His Grace, the Most Reverend Sebastian Messmer, D. D., Archbishop of Milwaukee, who is touring Europe at present. The Pontifical Mass was sung by the Most Reverend M. Francis Janssens, S. O. Cist., Abbot General of the Cistercian Order, who resides at Rome, Italy. The festive sermon was preached by the Right Reverend Monsignor Francis A. Rempe, Prot. App., pastor of St. Clement's Church, Chicago, a friend of the Abbot General and a benefactor of the Cistercian Order.

K. OF C. GAINS MORE THAN \$2,000,000 IN ASSETS

Cleveland, Ohio.—In his annual report to the delegates at the Supreme Convention of the Knights of Columbus, now in session at Cleveland, Ohio, William J. McGinley, of New York, Supreme Secretary, revealed an increase of assets, for the fiscal year ending June 30, 1928, amounting to \$2,448,859.41. The total assets of the Order amounted to \$27,976,721.06, exclusive of special funds.

The total membership reported was 662,468. The insured membership was 243,486, representing an increase of 4,576 members in this class. Forty new councils were instituted during the year, bringing the total to 2,525 councils distributed in 61 states and two territorial jurisdictions.

The Selective Membership Extension Program, in which the Order has

been engaged since the beginning of the year, has brought to date a gross increase of membership of 51,611. Mr. McGinley's report sets forth in detail all receipts and expenditures connected with the Boy Life Bureau, educational and welfare work and the other activities of the Order.

BABE RUTH'S FRIEND ELECTED SUPERIOR OF XAVIERIAN ORDER

Baltimore.—Very Rev. Brother Paul, long head of St. Mary's Industrial school here and Provincial of the Xavierian Brothers in the United States, was elected today Superior General of the congregation by its general chapter meeting in Bruges, Belgium.

While Brother Paul was superior of St. Mary's Industrial school, "Babe" Ruth, noted baseball player, was an orphan there. When "Babe" obtained his first offer to play baseball professionally, Brother Paul signed his contract as guardian, since Ruth was then a minor. That was in 1914.

MANY ENROLL AT NEW COLLEGE

San Francisco.—Students from five different counties, 18 different states, 35 private schools and 87 public schools have enrolled at the new \$2,000,000 St. Mary's College in Muraga Valley of Contra Costa County, Brother Ralph, dean of studies, announced yesterday. The college semester begins Sept. 13.

The Catholic Question In the United States Article XXXV---The Voice of the Catholic Laity (1889)

THE REV. DR. PETER GUILDAY,

(Professor of Church History at the Catholic University of America)

THREE rather diversified anniversaries were celebrated in the year 1889. The first was the centennial of the Constitution of the United States (April 30); the second was the hundredth anniversary of the birth of the French Revolution (May 5); and third was the jubilee of the foundation of our American hierarchy (November 6, 1789), when Father John Carroll was appointed first Bishop of Baltimore.

The Baltimore Centennial was hailed by Catholic Americans with an enthusiasm which stands apart in our history. The jubilee of Bishop Carroll's appointment was celebrated on November 10, 1889, and was followed by a Lay Congress in Baltimore, one of the unique events in American Catholic annals. The festivities closed with the solemn dedication of the Catholic University of America in Washington, D. C. Of these three celebrations, the Lay Congress of November 11-12, 1889, has a particularly important place in the history of the Catholic Question in the United States.

To Archbishop Ireland and Major Henry F. Brownson, the son of Dr. Orestes A. Brownson, credit is due for the organization and the successful assembly of lay delegates from all parts of the Union for a general meeting of the Catholic laity in this country. For the first time in our history the laity were given the opportunity of expressing their views collectively on subjects of prime importance to Catholic progress.

Keynote of Lay Congress. The keynote of the Congress was given by Cardinal Gibbons in his Pastoral Letter of October 8, 1889, announcing the celebration of the centennial of the American hierarchy: "The calm judgment of posterity recognizes John Carroll as a providential agent in molding the diverse elements in the United States into an organized Church. He did not wish the Church to vegetate as a delicate exotic plant; he wished it to become a sturdy tree, deeprooted in the soil, to grow with the bloom and the development of the country, inured to its climate, braving its storms and invigorated by them and yielding abundantly the fruits of sanctification. Knowing as he did, the mischief bred by national rivalries, his aim was that the clergy and people, no matter from what country they sprang, should be thoroughly identified with the land in which their lot is cast, they should study its laws and political constitution, and be in harmony with its spirit; in a word, that they should become as soon as possible assimilated to the social body in all things appertaining to the domain of civil life."

This note of true Americanism was not new in the utterances of Cardinal Gibbons. Twice before 1889 this greatest of our Catholic leaders had spoken in terms of the purest patriotism; once, in his gallant defence of the Knights of Labor, and again when he took possession of his titular Church of Santa Maria in Trastevere in Rome. "For myself," he said on the latter occasion, "as a citizen of the United States, and without closing my eyes to our shortcomings as a nation, I say, with deep sense of pride and gratitude, that I belong to a country where the civil government holds over all subjects the reins of its protection without interfering with us in the legitimate exercises of our sublime mission as ministers of the Gospel of Christ. Our country has liberty without license and authority without despotism."

Much was made of these celebrated words at the time both in Rome and

in the United States, and a wave of enthusiasm over his message spread across our country carrying all on its crest. On that day, Cardinal Gibbons won an affectionate place in the hearts of high-minded and patriotic Americans which he never lost.

Archbishop Ryan's Prediction.

All who participated in the Baltimore Centennial during those four days of November 1889, echoed the spirit of the Cardinal. Enthusiasm for the Faith and patriotism for our country throbbed in every Catholic heart. In spite of divisions—and there were many of a racial, political and industrial kind—Catholic laymen and women in every part of the land hailed with joy the opportunity of proclaiming publicly through a great national lay congress their allegiance to God and country. Even the conservative Patrick John Ryan, the Chrysostom of the American Church, the successor of bishops who had witnessed the sad results of lay interference in ecclesiastical affairs, said in his Centennial sermon: "It is now time that an active, educated laity should take and express interest in the great questions of the day affecting the Church and society. I believe that there is not in the world a more devoted laity than we have in the Church of these States, and find, too, that the best educated among them, and notably the converts, are sound on the great questions of the day and loyal to the Church. A magnificent future is before the Church in this country, if we are only true to her, to the country, and to ourselves."

There is no doubt that these sentiments struck a sympathetic chord in the hearts of the lay delegates who gathered for the Congress on November 11, 1889. They came away from the venerable Cathedral of Baltimore the evening before thrilled with the prophetic message of another great

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Barbarian Tribes Were a Menace to Early Church

BY THE REV. JOHN M. RYAN, C. S. C., Ph. D., NOTRE DAME, IND.



Rev. John M. Ryan, C. S. C., Ph. D.

THE CRUMBLING WEST Constantine was successful in cutting his way through the tribes in Gaul. Stilicho hoped they would beat him but in this he was mistaken. Constantine guarded both the Alps and the Rhine. Had Stilicho lived Alaric would undoubtedly have been turned into Gaul but as it was he made his Italian campaign.

Meanwhile Constantine conquered Spain and expected recognition of Honorius. He actually went into Italy to meet and drive out Alaric if Honorius would recognize him but when in Italy he heard of Alaric's successful enterprise and prudently returned to Gaul where he found his troops in revolt because the Pyrennes, a post of honor, had been entrusted to mercenaries instead of Romans. Constantine, son of Constantine, was sent to Spain to settle the trouble and blamed Gerontius, the Governor, who promptly refused to stand for the accusation and set up Maximus as Emperor. Thus we have the Emperors Maximus in Spain, Alaric and Honorius in Italy, Constantine and Constantine in Gaul.

Gerontius, in order to hold Spain for Maximus, invited the Vandals,

Alani, and Suevi into Spain with the result that Spain was lost to the Empire and ultimately Africa with the consequent sack of Rome. The weak ening and overthrow of Christianity was the preparation for Moslem success.

Aided by his allies, Gerontius drove Constantine from Spain into Gaul and to Arles his capital, to which place he laid siege. At this time another Constantine, a Hunorian General, appears on the scene. He had been the intended husband of Galla Placidia, now in the hands of Ataulf. Gerontius was defeated and returned to Spain where the soldiers put him to death in 411.

Italy is now under Visigoths, Spain and Gaul under Vandals, Alani and Suevi. Jovianian is now proclaimed Emperor by the troops of Meintz, who although not even Roman citizens, believed they had the right to choose an Emperor. They were Burgundians and part Alani. Strange as it may appear Constantine now returned to Italy instead of resisting Jovianian. Ataulf left Italy in 412, taking with him Alaric, Alaric's Emperor.

At the suggestion of Alaric, Ataulf turned to Meintz to join Jovianian. When he arrived he saw Jovianian was not pleased with his presence, probably because he was leagued with Laures, a bloody feudatory, whom Ataulf met and slew. Now Jovianian appointed his own brother Augustus

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The Mother of Christ Visits Her Cousin Elizabeth

By SISTER GONZAGA, P. H. J. Ch.

THE VISITATION.

Luke 1:39-56.

(Continued)

The Magnificat resembles, in some respects, the canticle of Anna, and bears also resemblance to the psalms. The Hebrew language was moulded in a Jewish cast. In the East, or Orient, where song is the natural expression of every emotion, it was but natural that the soul-contents of Israel's worship so impressed itself on the whole life and thought of the people that certain expressions became, as it were, consecrated, to extol some special attribute of God, or express recognition of received benefits. This being the case, the Mother of God, adopting with maidenly simplicity the forms of expression of her people, and, uplifted upon the wings of grace, of which she was the spotless Vessel, poured forth from her enraptured soul her feelings of praise and thanksgiving, under the measure of this immortal Canticle.

Mary, she, the sinless one, before whom the world is bowed in admiration, has become the model of true womanhood. Never was the prophecy,

"he that exalteth himself shall be humbled, and he that humbleth himself shall be exalted," more exactly fulfilled than in Mary. Painters and sculptors have produced the masterpiece of their genius in trying to delineate the perfection of her beauty. Poets have sung her praises. The pure of heart of all generations have called her blessed. In her footsteps tread the glorious army of true womanhood. Woman comes into the world with the dignity of a queen. Her power is boundless, if only she will not misuse it. Through Eve womanhood was degraded; through Mary it was re-instated in its original glory.

And Mary abode with Elizabeth three months. For exactly the same length of time had the Ark of the Covenant reposed in the house of Obededom, the Gethite, and Obededom and his family were blessed through the presence of the Ark (2 Kings 6:11). What multiplied blessings that may not the presence of the real ark of the Covenant have shed within the

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Every Catholic and non-Catholic should have the booklet entitled "THE CATHOLIC ANSWER"—10c each or 30c the dozen, delivered. Everyone should also have "CATHOLIC FACTS"—in leather, \$1.00; in good cloth, 35c, or 3 copies for \$1.00, postpaid.

THE LIFE OF THE POPE IN PICTURES



To verify the death of the Pope one of the Cardinals in the Vatican household approaches the death-bed and lightly strikes the head of the dead Pope three times, calling him by his baptismal name. There being no response, the pope is declared dead.



Immediately after this ceremony the news is sent out to the world and the Cardinals of the Church are requested to come to Rome at once for the election of a new pope. The ceremonies are secret. As soon as possible after the death of the last pope, balloting begins to elect his successor.



Cardinal Ratti, at the last election, had no idea he was to be the new Pope. In fact, when he left Milan for Rome, he was so sure he would be back in a few days that he bought a return ticket. No one was more surprised than he when the Cardinals assembled named him pope.



Because of their distance from Rome the American, Canadian and other Cardinals were unable to get to the conclave that elected the Pope. As soon as airplane travel becomes more common it is possible that Cardinals will fly to Rome to be there in time for future elections.

By S. B. BISHOP

OUR DIOCESE

Teachers for St. Vincent's School Are Announced

Many Repairs on School Completed.

With but one exception, the Holy Cross instructors for the opening term at St. Vincent's school, Elkhart, are practically the same as last year. Sister M. Vigilus has been returned as superior and will teach the fifth grade. Sister M. Hortense will replace Sister M. Macaria, who has been sent elsewhere on mission, as eighth grade teacher. Other teachers include: Sister M. Candida, seventh grade; Sister M. Isadora, sixth grade; Sister Anna Rose, fourth grade; Sister M. Verena, third grade; Sister Mary, first grade, and Miss Mary Hollibaugh, second grade. Sister M. Albina will have charge of a special

group of students known as the fourth and fifth "B" classes. Sister Mary Joan will resume her work with the music classes. Sister M. Raphael will be in charge of the home.

Although the enrollment of pupils has been taking place this week, school will not open until Sept. 5. During the summer months extensive repairs have been made in and about the school, and the students will find when they resume their studies next week that the classrooms, which have been renovated and redecorated, have been made invitingly pretty and cheerful. The desks and statues, likewise, have been repainted and repaired and everything is in readiness for the school year.

To accommodate the eighth grade class, which, like last year's group numbers nearly fifty students, two adjoining rooms along the right side of the main corridor have been thrown into one, affording ample space

for those who will complete their studies at St. Vincent's next June. Presiding over the main hall, which also presents a pleasing aspect with its freshly painted walls, is a large statue of St. Joseph, newly installed. Additional outside toilets and lavatories for the students and two enclosed porches or sun parlors in the Sisters' home complete the improvements.

Mission by Dominican Fathers at St. Patrick's

A week's mission, to be given by a Dominican Father from Louisville, Ky., will open Sunday, Sept. 2 at St. Patrick's Church, Elkhart. Under the direction of the Rev. Wm. Atwater, pastor, the inspirational exercises will continue during the week. A program of daily Mass, with a short instruction, and evening devotions, the Mission Sermons, and Benediction, including the recitation of the Rosary, will be followed.

TOURISTS!

For the benefit of motor tourists, who may wish to hear Masses away from home, we shall publish the summer schedule of Masses in various parishes and missions frequented by tourists. Pastors are invited to notify the Diocesan Editor of their schedule of Masses.

CENTRAL STANDARD TIME IS GIVEN UNLESS OTHERWISE STATED.

Lagro—St. Patrick's Church, National Highway No. 24—Sunday Masses at 7 and 9 a. m.

Logansport—St. Joseph's Church—Masses, 6:00, 7:30 and 9:00. St. Bridget's Church, Masses, 7:00 and 9:00 a. m.

Columbia City—St. Paul of the Cross—Schedule: 8:00 o'clock on the second, fourth and fifth Sundays; first and third Sundays, 10:00 o'clock. From June 23 to Sept. 9, Mass at 7:15.

Warsaw—First and third Sundays at 8:00 o'clock; second, fourth and fifth Sundays at 10:00. From June 23 to Sept. 9, Mass at 9:15.

Knox—St. Thomas: 8, 10 a. m. Hamlet—Holy Cross, 8 or 10 a. m.

Lebanon—St. Joseph's Church: On roads 52, 32 and 39. Sunday Mass at 8:00 o'clock.

Kentland—St. Joseph's Church: U. S. Highways 24 and 41. Masses at 8:00 and 10:30.

LaPorte—St. Joseph's (corner C and Second Sts.), Masses at 7:00 and 9:00 o'clock.

Reynolds—St. Joseph's church: Tourists for Shafer Lake and Lake Freeman, Monticello, Ind., 6 mile west on Road 24, Sunday Masses at 7:30 and 9:30.

Delphi—St. Joseph's Church: Near Freeman Lake and Shafer Lake, Wabash and Tippecanoe Rivers, Masses, 7:30 and 9:30.

Walkerton—St. Patrick's Church: Mass at 8:00 a. m.

Attica, Ind.—St. Francis' Church: Masses, July and August, 7:00 and 9:00 a. m. Rest of year, 8:00 and 10:00 a. m.

Wawasee—Little Flower Church: Mass at 9:00 a. m.

Cook—(Cedar Lake) St. Martin's Church, 1½ west of Cedar Lake and on National Highway No. 41. Masses at 7:30 and 9:30.

Rome City—Knapp Sanitarium: Masses at 7:00, 7:30, 8:00 and 9:30. State Road No. 9.

Ligonier—St. Patrick's Church: Mass at 9:00.

Kewanna—St. Ann's Church, near Lakes Bruce, Manitou and Fletcher. Masses: 1st and 3rd Sundays, 8:00; 2nd and 4th Sundays, 10:00; 5th Sunday, 10:00.

Lucerne—St. Elizabeth's Church, near Fletcher Lake, Girl and Boy Scouts' Summer Camp: Masses, 1st and 3rd Sundays, 10:00; 2nd and 4th Sundays, 8:00; 5th Sunday, 8:00.

Auburn—Immaculate Conception Church, Cor. Fourth and Indiana Ave.: Mass at 8:00 a. m., daylight savings time. State Road No. 27.

Angola—St. Rita's Church: Mass 8:00 a. m., daylight savings time, from June 10 for balance of the summer.

Garrett—St. Peter and Paul's Church: Masses at 8:00 and 10:00 daylight savings time.

Hobart, Ind.—St. Bridget's Church: Masses: 8:00 and 10:00, daylight savings time.

Kendallville—Immaculate Conception Church: Mass at 7:30, daylight savings time.

ELKHART NEWS

St. Vincent's "J" Club Plans Tenth Anniversary Party

Guest night featured by an attractive program and banquet will mark the tenth anniversary party of St. Vincent's "J" Club, Elkhart, which is scheduled to take place at the parish hall, Monday evening, Sept. 24.

The affair, which marks ten years of sewing in behalf of the little charges of St. Vincent's orphanage, Ft. Wayne, promises to be the most pretentious function ever sponsored by the society. Plans for the event are rapidly materializing and a spirit of enthusiasm even greater than that of former years is being manifested by the "J's". It is expected that the local membership will be represented at the festivity one hundred per cent strong, as every "J" has signified her intention of being present and in most every instance she will be accompanied by her mother or some other relative or friend. A number of honor guests and non-resident members are also expected. Prominent among them will be the local clergy, the Rev. F. I. Seroczynski and the Rev. Carl Holsinger, pastor and assistant of St. Vincent's respectively. The Rev. F. J. Jansen, pastor of St. Joseph's church, Hammond, and the Rev. Leo Paul, assistant at St. Adalbert's church, South Bend. It is likewise expected that the out-of-town members will include the club's first president and secretary, Mrs. Marie (O'Brien) Donahue of Jersey Shore, Pa., and Mrs. Nell (Boen) Hartner of South Bend. Other members, some of whom were former officers, are expected from Chicago, Mishawaka and South Bend.

Members of the committee in charge of the arrangements include: Mrs. Ruth Oakes, Miss Florence Schneek, Miss Mary Nye, and Miss Millie McLaughlin.

Mrs. G. N. Peterson, altar society president, and captain of division number two, aided by a special committee, will cater for the banquet.

Mrs. Mary Keyser, a former resident of Elkhart and a charter member of St. Vincent's Altar society, died last Wednesday in Badger, Minn., at the home of her son, the Rev. Charles Keyser, with whom she has made her home for the past twelve years. Funeral services were held in Badger, Minn., Saturday, and the remains accompanied by Father Keyser and a daughter, Miss Anna Keyser, were brought to Elkhart, where interment took place in the parish cemetery.

Surviving Elkhart relatives are a daughter, Mrs. Dr. Elliott, of Indiana Ave., and a son, Albert Keyser, of 315 West Lexington Avenue.

Under the general direction of Mrs. Catherine Nadolny, regent of De Paul Circle, Daughters of Isabella, tentative plans are being made for a bridge party, which is to be held at the Community Center, Elkhart, on the evening of September 10. A number of out-of-town guests, including members of the Columbian Circle, Mishawaka, and the Queen of the Rosary group, Goshen, are expected to attend the event.

Arrangements for the affair are in charge of the following committees: Tables, Miss Josephine Ruhling, chairman; Miss Bessie Nadolny, Miss Marie Smith, Miss Hannah Pindell, Miss Helen Wilson, Miss Marjorie Baker, Miss Patricia Drudge, Miss Mary Murray, Miss Mary Ludwig and Miss Bernadette Haskins.

Refreshments: Mrs. Theresa Williams, chairman; Mrs. Blanche Fashbaugh, Mrs. Eva Verdon, Mrs. Irene Petgen, Mrs. Fred La Brie and Mrs. Georgia Gebhart.

Prizes: Mrs. Tillie Smith, chairman; Mrs. Pearl Holtz, Mrs. Arline Stack and Mrs. Margaret Butler.

Due to the fact that the next regular business meeting night falls on Labor Day the session has been transferred to the following evening, Sept.

LOGANSPORT NEWS

PAROCHIAL SCHOOLS OPEN SEPTEMBER 10th

The three local Catholic parochial schools of the city of Logansport will open Sept. 10th. Each of the school buildings has undergone improvements during the vacation period and everything will be in readiness for the opening of the fall season. The Sisters have also returned from their respective Mother houses and a very competent staff of teachers will preside in their respective charges.

HONORS BRIDE-ELECT

Mrs. Edward Houck and Mrs. John Klein entertained a company of friends Friday evening, August 24th at the home of the former on Sixteenth street, in honor of their sister, Miss Margaret Minneman, whose marriage will take place on Monday, September 10th, at St. Vincent's church, when she is to be united in marriage to Mr. Joseph N. Cline of St. Louis, Mo. Miss Minneman is the daughter of Mr. and Mrs. Joseph Minneman of 1531 North street.

TWO PENNSYLVANIA MEN RETIRE SEPTEMBER 1st

Michael Follen of St. Vincent's church and Joseph G. Schneider of St. Joseph's church, will be retired from active service by the Pennsylvania Railroad Co. Both men have reached the age of 65 years. Mr. Follen has served the company for the past 47 years while Mr. Schneider has finished 50 years of his life for the railroad company.

SPEAKS AT ROTARY

The Rev. Michael J. Aichinger, pastor of St. Joseph's church, was the chief speaker at a recent Rotary luncheon at the Hotel Barnes. Mr. Frank Wipperfurth, secretary of the Logansport Loan and Trust company, gave an address also.

YOUNG LADIES OF ST. JOSEPH'S HOLD PRELIMINARY MEETING

The young ladies of St. Joseph's church, Logansport, held the initial meeting of the season at the church hall Monday evening last, at which time they took up matters relating to activities on behalf of the church. The young ladies aim to give a series of card parties and other enterprises during the fall and winter months. After the business session a social hour followed and a program of vocal and instrumental music was carried out.

ST. JOAN OF ARC CHURCH GIVES DINNER AND PICNIC

The spacious grounds surrounding the St. Joan of Arc church and school of Kokomo were taxed to their utmost capacity last Sunday when the members gave a very fine dinner at the noon hour. During the afternoon hours two huge tents and in the evening supper was served also. A large concourse of people visited the place, not only parishioners of both the churches at that place but from surrounding towns. The Rev. John Dapp, pastor, was well pleased with the patronage accorded to the affair.

JAMES SULLIVAN CALLED

The funeral of James Sullivan, whose death occurred on Tuesday, August 20th at the home of his sister, Mrs. Gorman-Jesse, Indianapolis, was held on Wednesday morning from St. Vincent's church, Logansport, the Rev. James H. Durham officiating.

THOMAS DAILEY EXPIRES

The funeral of Thomas Dailey, whose death took place Monday, August 22nd at his home in Delphi, was held on Wednesday morning following from St. Joseph's church at that place, the Rev. Clifford Reed officiating.

PERU RESIDENT CALLED

The funeral of Leo S. Hammil, whose death took place Wednesday, Aug. 22nd, at the home of his parents, Mr. and Mrs. James Hammil, Peru, at the age of 33 years, was held on Friday morning from St. Charles' church, the Rev. Father Schmitz officiating.

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East and West Meet As Bishop Confirms Soldiers at Peking

Peking, China.—Reverend Father Devine, formerly of Melbourne, Australia, now Catholic chaplain to the British troops at Peking, gives the following description of a ceremony where British soldiers and Chinese knelt side by side to receive the Sacrament of Confirmation in the Irish Vicar's church of this city:

"East and West met recently in the Irish Vicar's church at Peking, in a manner possible only to an institution like the Catholic Church. The Bishop of Peking was conferring Confirmation. The vast congregation presented varied elements—Chinese, young and old, rich and poor; French and Chinese Sisters of Charity, and the church parade from the British Legation Guard. The latter was accompanied by the band of the regiment which played hymns during the Mass. Near the altar was a guard of honor, which presented arms at the elevation, while the buglers sounded the salute from the gallery.

"After a sermon in English by the army chaplain, the Bishop preached to his flock in Chinese. He pointed out that the Catholic Church is not the Church of France, of Italy, or of England, but the Church of the world, bringing Western and Oriental, alien and native, foreign soldier and nationalist Chinese to the same altar to receive the same Sacraments.

"Then there filed to the altar young Chinese boys and girls, whose families have been Catholic since the days of Father Ricci; old men and women, gathered into the Sisters' refuge and baptized but twelve months ago; and young, stalwart British soldiers."

Nurse and Instructor In Chemistry to Wed

Announcement is made of the approaching wedding on September 8, of Miss Jeanne Euteve LaFevre, daughter of Charles LaFevre, 321 Dawson street, Fort Wayne, and Arthur Espenscheid of Hamburg, N. Y. The ceremony will take place in Hamburg and the young couple will reside in Washington, D. C. Miss LaFevre is a graduate of St. Catherine's Academy, Fort Wayne, and completed a nurses' training course in Washington, where she has spent the past four years.

Mr. Espenscheid is a graduate of St. Canisius' College, Buffalo, N. Y., and is an instructor in chemistry at Georgetown University, Washington.

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press, Huntington, Ind.

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HUNTINGTON, INDIANA, SEPTEMBER 2, 1932

BISHOP'S HOUSE

1415 West Washington Blvd.

Fort Wayne, Indiana

December 25, 1932.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor
whom he places directly over you, but shares with the pastor a heavy responsibility
in your regard, you will not wonder why he solicits submission to your home once
a week in order to address you personally. Every Bishop would undertake the
same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome
and that you and your children read it with punctual regularity?
It may be true that you take other Catholic papers and magazines, but your
own Diocesan paper, the cheapest and the best of all, must take precedence over all
others.

The Holy Father directs me to tell you that no blessing all who read OUR
SUNDAY VISITOR regularly, and your Bishop offers his Mass, not only every
Sunday, but every day, for the priests and people who cooperate with him for
the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week
to address you, I am,
Yours paternally in Christ,
+ John Francis Noll
Bp. of Ft. Wayne

A PASTORAL EDITORIAL

THE TRUE CHURCH

Recently a Jew who married a Catholic girl in Ohio
seventeen years ago, and who has raised his family Catholic,
finished a course of instructions in the Catholic faith. Be-
fore consenting to be baptized and to be formally received
into the Church he expressed a wish to see the editor of this
paper.

He told me that he had read our literature extensively,
that he had read Cardinal Newman's story of his conversion,
and had recently finished reading the "Rebuilding of a Lost
Faith" by Stoddard. He said that he was quite convinced
that if there were truth in Christianity the Catholic Church
possessed that truth. But for safety's sake he wanted to
know whether I could give him the name of some sincere
educated Catholic who had become a Protestant and who had
written the story of his conversion to Protestantism.

I told the gentleman that during the nineteen centuries
of the Church's experience there had never appeared such a
person, and there could not be such a person, simply because
no one who has the proper conception of the Church of Christ
could become a Protestant. I told him that many a Catholic
has, by the reading of irreligious literature, by an endeavor
to quiet the voice of a rebuking conscience, thrown all religion
overboard, but that he could not honestly accept Protestant-
ism as a substitute for his religion. I called his attention
to the futile efforts of Protestant missionaries in Catholic
countries, pointing out that the most they were able to ac-
complish is to produce a state of indifference, unless it
be among the illiterate, who have not had a proper concep-
tion of the Church of Christ.

Evidently if one believes that the Christian religion
had a Divine founder, Who lived nineteen centuries ago;
that this religion was to be worldwide; and that at the same
time its members everywhere in the world were to be one fold
under one shepherd; that only legitimate succession from
the apostles would insure the transmission of the commis-
sion and powers conferred on the apostles by Christ—he could
be nothing else than a Catholic. He certainly could not em-
brace a religion, which was established centuries after the
time of Christ by a man whose place and date of birth
history records as quite recent; a religion which has remained
national or quite local, and one which has undergone frequent
changes during its brief existence.

With this gentleman the decision had to hinge on the
actuality of the coming of the Messias. If the Messias had
not yet come the Jew only belongs to a divinely established
religion. If the Messias has come, then the Catholic only
belongs to the divine Religion which was to supersede the
old. But there is no doubt in honest minds about the ap-
pearance of the Messias in the person of Christ. Anyone
who will lay aside his prejudices will see the fulfillment in
Christ of all the prophecies of the Old Law. He will easily
be convinced that the proofs which Christ offered in defence
of His claim to be the promised Redeemer, and the proofs of
His divinity, are compelling.

To the unprejudiced individual, Jew, Protestant, or ag-
nostic, the very life of the Catholic Church through nineteen
centuries and her survival after a thousand attempts to de-
stroy her, the maintenance of unity among her worldwide
constituents, the effects of her teaching on the lives of those
who follow them faithfully should be sufficient proof of
her divinity.

Then, one who has the realization that the destiny of man
is supernatural must needs know that the Church, which
is to be man's guide and helper towards salvation, must
have supernatural means whereby the soul is placed on the
way to Heaven, may be kept on the road, or may be restored
to the road after grievous sin. Only the Catholic Church
has this sacramental system, and such divine helps are plainly
necessary.

You see, therefore, how it is that no instructed Catholic
can honestly embrace any form of Protestantism. There
have been books written containing the story of conversions
from the Catholic faith to Protestantism, but they have been
written by men who were not honest, men who, for the most
part, had trouble in the Catholic Church, or who saw an
opportunity to make money by the encouragement their
writings would receive from non-Catholics.

Our Hebrew friend went home quite convinced, and
is probably by this time a good Catholic determined to make
up for lost time and to cooperate with his wife in rearing
his children as faithful members of the Church.

Every Catholic and non-Catholic should have the booklet entitled, "The
Catholic Answer"—10c each or 30c the dozen, delivered. Everyone
should have "Catholic Facts"—in leather, \$1.00; in good cloth, 35c, or 3 copies
for \$1.00, postpaid.

Readers Speak to Readers

Winchester, Ky.

Rev. Fathers:
I am in receipt of your two copies
of Catholic Facts and a Catholic's
Answer. I think this would be an op-
portunity time to get before the general
public the facts contained in the Catho-
lic's Answer.

There must be a thorough effort to
enlighten the bigots as well as honest
and fair minded citizens who are
seeking the truth in regard to the
teaching of the Catholic Church.

I intend to make an effort to have
some of the Catholic Answer put in
circulation. Please advise me of the
cost of same per thousand.

Very truly yours,
C. B. George.

ANTIOCH COLLEGE

Yellow Springs, O.

August 8, '32

Dear Sirs:

Altho I am a Protestant, I have
been very much interested in the Catho-
lic religion. My interest started
three years ago when I became well
acquainted with three Catholic girls.
Since that time my interest has grown
until I feel that I wish to worship
Christ in your church. I have always
believed that the Catholic religion was
unjustly treated and also made fun of.

Recently I received a copy of "The
Catholic Answer" from one of my
friends, from which I have taken your
address. I also have read the book-
let thoroughly and it certainly is help-
ful to broad-minded people.

A week ago, I spent two hours just
sitting and meditating in one of your
churches in Dayton. I believe that I
have never spent two hours in my life
so beneficial to me as those. Nor shall
I ever forget them.

Being as interested as I am in your
religion, I am not wholly ignorant,
but I am hopelessly so when it comes
to attending your church. As yet I
have been unable to see the Father
here but I shall in the near future.

Will you kindly send me all litera-
ture that will help me? As I shall be
in Dayton until September, will you
please mail all information to the An-
tioch Men's Club, 324 W. First St.,
Dayton, Ohio.

I also have started a book by Cyril
Hepher, "The Fruit of Silence,"
which is most certainly not an anti-
Catholic book. It also has helped me.
As you may judge from my letter, my
religious life has not been as I wish
it to be now. I have been simply con-
fused.

Respectfully yours,
FRED B. DEMAREST.

Aleuthus, Va., Aug. 13, '32.

Dear Rev. Father:
Many people have written you of
late in regard to the "make up" of
OUR SUNDAY VISITOR.

Some are very pleased with the
changes recently made, others are not.
As for myself I am in favor of your
continuing the paper just like it.

The last writer suggests that you
cut out the "After Dinner Story" to
make room for something else. I sug-
gest that you cut nothing out. A
short story can be made amusing as
well as instructive and a moral can
be drawn from it, too. A little wit
and humor is the spice of life. It is
not good to be too serious.

Increase the size of the paper, if you
will and the subscription price as well
and give us more, not less. A good
laugh now and then will help us on
our way to heaven.

Yours sincerely,
JOHN B. DOYLE.

If you want to know what Catholics have to say to the many accusa-
tions which their critics make, send for "Catholic Facts" and "The Catholic
Answer"—both for 40c, delivered.

THE HOUSE OF GOD

Francis P. Le Buë, S. J., in "My Changeless Friend."

Terrible is this place: it is the house of God, and the gate of
Heaven, and shall be called the court of God. —Gen. xxiiv, 17.

A friend is a sacred thing to us, one to be honored and respected. Free-
dom there is in our intercourse and an utter lack of all that is stilted, distant,
or reserved. But withal there is an unmistakable reverence, a complete ab-
sence of undue familiarity, that even a casual observer will always note. The
more bountiful nature and grace have been in enriching my friend, the more
dominant will be this air of gracious deference and consideration. A true
friend is always one to whom I look up, and this inevitably brings with it
payment of due homage.

None otherwise is it with those who are truly friends of Christ. We need
not to stand at the door of Christ's home and watch them as they enter the
shadows within. What a poise in their well-measured movements, what silent
recollectedness in all their actions! With water that their Friend has blessed,
they slowly sign themselves with the sign by which He knows His own,
and drawing closer to His side, they bend their knees with a grace and quiet
dignity that tells full well of the deeper genuflection of their souls. Be their
visit but for a moment or two, or let it pass happily into an hour's span, all
the while their prayerful mien and other-world composure tell of their kindly
Friend with whom they have come to chat. Whether they kneel, as best befits
an adoration, or whether, because of nature's weariness, they sit and hold
sweet converse with their Friend, there is a delicate decorum in their way
that bespeaks the high esteem in which they hold this Friend.

Could we conceive it otherwise? Is not the good Lord Jesus the ever-
lasting God, at whose Name every knee must bend in Heaven, on earth and
under the earth and whose bidding knows no countermand? Is He not God,
who despoiled the Egyptians with a mighty hand and topped Sinai with the
thunders of His special presence? And even as man, is He not worthy of our
best manners? All that we know of our most perfect friends, all that we know
of the great dead of the earth, all their kindness, all their virtues, all their
noble traits, what are they all, though multiplied a thousand times, to our
gentle, loving Master's own great human heart? Can it not then be well said
of His house "Terrible is this place"? Yes, it is a place that brings fear into
our hearts, not the cringing fear of craven servants but the wholesome, rever-
ential fear of loving child for kindest Father. His home is indeed "the house
of God, and the gate of Heaven, and shall be called the court of God." Hidden
He is and veiled from human eyes, but the souls that they ever find our
conduct other than that of noblest courtiers before a most gracious king? It
may be that we find it hard with the eyes of sense to catch the faintest trace
of royalty, but shall sense call false the testimony of our faith?

Jesus, hidden God, would men know from my ways when visiting You
that I owned You as my God? Is there that inevitable manifestation of re-
spect that liegeman shows his king, or humble friend a titled comrade? I hold
for my King, my Lord, greatest of the sons, and shall they ever find our
whom all power flows. Oh, then I trust there is, Lord Jesus, yes, I trust there
is, all outward show of honor; for I would not mean to be unmannerly with
You, noblest of all dear friends.

Barbarian Tribes Were a Men-
ace to Early Church

(Continued from Page Three)

and Athaulf after sending word to
Honorius of his plans and getting
troops from the Honorian party, he
proceeded to defeat Jovinus and
their heads to Honorius as a warning
to all usurpers.

him until he met
Count Boniface who defeated him near
Marseilles. About the same time
(412) Heraclian, the Augustus of
Africa, revolted and cut off the corn
supply. He came to Italy and laid
siege to Rome but his troops revolted
and he had to flee back to Africa.

Athaulf had been carrying on nego-
tiations by which he was to give up
Gala Placidia for a fixed amount of
corn and the Heraclian revolt spoiling
the plan he proceeded to marry Gala
in 414 at Narbonne. Athaulf was first
in favor of obliterating Rome but he
soon realized that Rome must exist if
the Goths were to be controlled by
Roman Law, which he recognized as
much superior to Gothic and neces-
sary. He had a son from Gala who
died in infancy.

Constantinus now forced Athaulf to
Spain and he now took up his position
at Barcelona, having forced the Van-
dals before him. Spain now had the
Suevi and Asdingi Vandals in the
Northwest, the Alan in modern Por-
tugal, the Carthaginian Vandals in
South and Center, with the Romans in
the cities.

Now come the Visigoths just as the
others were settling down to agricul-
ture and peace. At once war com-
menced. Athaulf was murdered by his
stable boy and dying sent Gala Placi-
dia home to Rome and advised peace
with Rome. At his death the Visi-
goths withdrew again, leaving the
Vandals fighting for the Peninsula.

The Age of Anarchy
In 428 or '29 the Vandals were su-
preme in Spain and again ready to
settle down when Boniface, Roman
ruler in Africa, invited them to cross
into Africa. Genseric, a most hateful
enemy of everything Roman, the Sit-
ting-Bull of his age, was their leader.
He had the far reaching view of a
statesman and realized his people

would never have a peaceful home in
Spain. In May 428-429, after gather-
ing all his people, he heard that some
soldiers of the King of the Suevi
were devastating some provinces in
the neighborhood, and, selecting a
chosen band, he turned back and near
Merica he slaughtered them.

With the departure of the Vandals
Suevi were alone in Spain and
ended their domain. The Romans
petitioned Aetius to aid them
against the Suevi and two years later
he tried and failed. The Suevi now
made terms with the Suevi, by which
in 440 they practically controlled
Spain.

Meanwhile Wallia, the Visigothic
successor of Athaulf, who had led the
Visigoths back out of Spain, died in
his Gaulic capital at Toulouse. Theo-
doric succeeded and in 425 began to
extend his domain from Agitator.
No matter what the pretext, he con-
tinued fighting. In 437 Aetius forced
Theodoric to raise the siege of Nar-
bonne and in battle slew 8,000 Goths.
Aetius was now called Aetius and left
Letonius in command. Theodoric heard
of this and promptly defeated the Ro-
mans, thus gaining all Southern Gaul
south of the Garonne. The Franks
were now between the Loire and Sheld,
the Burgundians in Switzerland in the
valley of the Garonne, and Visigoths
in Southern France. Spain was in
Suevic hands and Africa in the hands
of Vandals. All the Romans asked
for was to be allowed to live.

The Mother of Christ Visits
Her Cousin Elizabeth

(Continued from Page Three)

walls of Zachary's house. Mary and
Elizabeth could live the sentiments of
which they had given expression in
their respective songs, as of those
whom love absorbs; however, with this
difference, that human love is concen-
trated and isolated, while divine love,
which spreads abroad to nourish all with
whom it comes in contact.

The days of visit being over, Mary
returned to her home at Nazareth to
her parents (cf. Luke 1:56).

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get, but it is willing to accept any-
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the work of the Missionary Catechists.

Our Catechist Training School, located
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in full operation. Its purpose is to train
young ladies between the ages of 18
and 25 for the work of the Missionary
Catechists. The school is principally
for those who are desirous of being
Catholic, but who are not yet baptized.
Among them are too few. Conditions for
entrance into the Society of Missionary
Catechists are a desire to sanctify
themselves for the salvation of souls, good
health, and a fairly good education. No
dowry is required.

Hundreds of workers are needed for the
extensive field, and hundreds of zealous
young ladies should answer the call.

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magazine, costing only 50c a year, will help.

A MISSION CHAT.
Once in a while in every life comes
the desire to sit down and talk with a

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congenial friend of the daily problems
and worries that confront one. Some-
times, it seems that however dis-
courage or disheartened one may be,
there comes new enthusiasm and new
hope in just "talking things over."

Often times in our Mission Center at
Antioch we discuss Mission prob-
lems and difficulties, and often, we
wonder whether the Missionary Padres
who live alone in the secluded Mis-
sions that stretch their lonely way
throughout the Southwest do not feel
the need of just such talks with each
other.

Last week Father G. and Father O.
found occasion to visit Antioch, Chi-
co. Such visits are a rare treat indeed to
the Missionary Padres of the South-
west who live hermit lives in their
widely-separated Missions.

Following a short discussion of
Lourdes and the miracles witnessed
there by the Padres, the conversation
veered to problems nearer home, to
Sunday collections among other
things.

It is a never-ending source of as-
tonishment to me to realize how small
these are. "Aureddy," I thought,
"Antioch Chico must hold the record for
small collections." Oftentimes the
Sunday collection amounts to less than
twenty cents; only on rare occasions
does it reach the dollar mark.

Father G., however, has won my
deepest sympathy. Not so long ago
his Sunday collection box was return-
ed to him containing two forlorn lit-
tle pennies that rattled dismally in
its wide embrace. Father G.'s is one
of the most widely scattered of all the
Missions I have seen—which does not
tend to simplify his Missionary labors
or to encourage him in them.

Saintly men and heroic are the Mis-
sionary Padres of the Southwest:
courageous and constant in their
duties, battling valiantly against over-
powering difficulties and discourages
to save the souls of the poor
and destitute. In the heroes of the
Cross, Saints of Christ, they are de-
serving of our highest esteem and
sincerest co-operation!

When sending subscriptions state
whether same are renewals or not.

Graymoor's Perpetual Novena to
St. Anthony Increases in
Popularity

A new Novena to St. Anthony is started every Tuesday
by the Franciscan Friars of the Atonement in the Church
of St. Francis on the Mount of the Atonement, Graymoor,
N. Y. This amounts in actual practice to a Perpetual
Novena, for as a Novena which begins on Tuesday ends
on the Wednesday of the following week, before its ac-
tuation a New Novena begins, and consequently these Per-
petual Novenas constitute an endless chain, each Novena being
interlinked with its successor. The popularity of the
Novenas increases all the while. A thousand clients of
the Wonder-Worker of Padua now appeal to him through
his Graymoor Novena to every hundred who did so in
years ago. Ten thousand clients of the Wonder-Worker of
Padua have written to the Graymoor Friars, beseeching them
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15th and ends on the Feast of the Immaculate Conception. Address your In-
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FR. RYAN ANSWERS BIGOTED ADDRESS OF DR. DIEFFENBACH

Eminent Catholic Sociologist Refutes Arguments of Editor of Christian Register to Justify His Contention Before Institute of Public Affairs That No Catholic Is Fit to Be President of the United States

Written for the N. C. W. C. News Service by the Rev. John A. Ryan, D. D.

In his astonishing address before the Institute of Public Affairs, at Charlottesville, August 16th, Dr. Dieffenbach set forth and defended two main propositions. He maintained that a monarchist in religion is necessarily a monarchist in politics, and that a man who accepts the Catholic doctrine of the union of Church and State is not fit to be President of the United States.

Under the former head, Dr. Dieffenbach begins with some vague and incoherent references to a "divine theory" as the basis of every state and to the "divine rights of kings." Neither of these concepts seems to have much relevance to his discussion, although he apparently wished to insinuate that the latter is necessarily involved in the monarchist form of Government. As a matter of fact, a great many kings never claimed that they were immediately appointed by God. No monarch could have made such a claim consistently with Catholic teaching. The man whose name is most prominently associated with the theory of the "divine right of kings," James I. of England, was a Protestant; and the man who wrote the strongest refutation of his pretensions was a Catholic theologian, Francisco Suarez, S.J.

"Why exempt a candidate's religion from the discussion of his political qualifications?" asks Dr. Dieffenbach. Herein lies the very ground of political difference of opinion. There is some truth in this assertion. A man's ethical beliefs are derived, primarily, from his religious beliefs, and many political questions have ethical aspects. For example, the Methodists seem to hold that the liquor traffic is in itself immoral and should not be permitted by the State. Therefore, they logically oppose any candidate for political office who is in favor of legalizing the manufacture and sale of intoxicating beverages. Apparently the Methodist derives this ethical opinion from the teaching of his church. Nevertheless, the citizen who opposes Prohibition would not, if he were unprejudiced, vote against a Methodist candidate for office merely because of the latter's religion, but because of his attitude toward the liquor traffic. A candidate's religion will sometimes provide a convenient indication of his beliefs on some public questions, but it can never be sufficient reason in itself for supporting or rejecting him as an aspirant for any office in the United States.

Question of Catholic Political Fitness
How then does Governor Smith's religion affect his political fitness, according to Dr. Dieffenbach? In two ways, we are told. In the first place, the Governor belongs to a Church which holds "a monarchic conception of God." The Catholic Church, says Dr. Dieffenbach, believes that this "monarchic God" should rule over us "though the Catholic Church alone and exclusively." What does Dr. Dieffenbach mean by the words "rule over us"? If they refer only to spiritual and moral matters they express what Catholics claim. If they are meant to include political authority, the assertion is false. Dr. Dieffenbach is well aware of the declaration by Pope Leo XIII, in his encyclical on the Christian Constitution of States, to the effect that the civil power is supreme in its own field. Neither Governor Smith nor any other Catholic believes that his Church should exercise political authority.

"All the other churches," says Dr. Dieffenbach, "deny the monarchic conception of God and proclaim the absolute separation of Church and State." Surely the Protestant churches do not deny that God is a monarch. Not even the Unitarians, I assume, would assert that the divine power is limited by some form of human control or democracy. Probably Dr. Dieffenbach would not disclaim the desire that God should rule through some form of Protestantism. I am still referring to dominion in the spiritual and ethical fields. On this point, therefore, there is no fundamental difference between the Catholic and the Protestant, even though the former may believe in a "monarchic God" and the latter in some kind of God, whose nature Dr. Dieffenbach fails to make sufficiently clear. He does, indeed, assume that the monarchic conception of God includes the union of Church and State. I shall deal with this point a little later. At present, it is sufficient to point out that a Protestant who rejects that conception of God might still hold that a union of Church and State is desirable and useful. Everything that Dr. Dieffenbach says about the monarchic conception of God betrays incoherence and confused thinking. What he seems to be trying to discuss is a monarchic church.

Catholic Position Misrepresented

He goes on to assert that the Catholic Church still claims "primacy over the State." Taken as it stands, this assertion is false, as Dr. Dieffenbach, if he cared to express himself with precision, would be compelled to admit, in view of Pope Leo's statement concerning the mutual independence of State and Church. To be sure, the Catholic Church does claim the right to disregard and condemn actions of the State which violate its own spiritual rights or the provisions of the moral law. Does Dr. Dieffenbach hold that the State should be supreme in the field of morals? Does he concede to the State the right to require of him anything that he believes wrong? Or does he agree with St. Peter and other Apostles that in such a conflict "we ought to obey God rather than men"? I assume that he does not believe in the Omnipotent State, that where a moral issue exists he would give the "primacy" not to the State but to his own conscience. In such a situation, the Catholic would likewise follow his own conscience. But the Catholic's conscience would assure him that the Church is the proper interpreter of the moral law.

After some inadequate and unfair discussion of Governor Smith's reply to Charles C. Marshall, Dr. Dieffenbach returns to his obsession about the monarchic theory in religion, as held by the Catholic Church, and concludes this portion of his address with the assertion that "a monarchist in religion is a monarchist in politics," and that "the mind is one and indivisible." This is not the first time that Dr. Dieffenbach has given utterance to this shallow and solemn nonsense. More than a year ago, in a letter to the New York World, I put before him the obvious fact that a person might logically believe in a monarchist Church, while preferring a Democratic State, inasmuch as the two societies differ from each other in nature and in purpose. According to Dr. Dieffenbach's logic, no head of a business organization could be a political democrat; for every business organization exemplifies the monarchist rather than the democratic principle. When Dr. Dieffenbach oracularly proclaims that "the mind is one and indivisible," what he really seems to mean is that his own mind is so inelastic that it is incapable of distinguishing between things that are different. Yet the philosophers tell us that fundamental requisite of correct thinking is the ability to distinguish. "Philosophiae est distinguere."

Another Instance of Unfairness
Nevertheless, his limitations as a thinker do not excuse the nonsensical utterances that we are now discussing. For he is well aware of Pope Leo's declaration in the encyclical on the Christian Constitution of States that all the traditional forms of Government, including the democratic, are equally legitimate in the eyes of the Catholic Church. Dr. Dieffenbach asserts that a Catholic is necessarily a monarchist in politics. Apparently, he assumes that he is a better interpreter of Catholic doctrine than the Pope. He has a perfect right, so long as he is sincere, to dislike the authoritative claims and the monarchist organization of the Catholic Church, but he has no right to impose his Catholic opinions which he knows they do not hold. If the assertions which he makes in this part of his address came from one less distinguished we should attribute them to ignorance or prejudice or bigotry.

So much for Dr. Dieffenbach's incoherent, confusing and ineffective discussion of monarchist religion and its implications. Of much more importance and practical interest, are his assertions about the Catholic doctrine on the union of Church and State. From the book produced by Father Millar, S.J., and myself, entitled "The State and the Church," he cites these words of mine: "The State should officially recognize the Catholic religion as the religion of the commonwealth." This sentence occurs in a statement which attempted to describe the arrangements that could obtain in a State which was united with the Church. It was a purely hypothetical statement. It did not refer to the United States nor to any other State now in existence. Yet Dr. Dieffenbach quotes this sentence as though it was intended to have actual application to every country in the world today, including our own. He has the effrontery, not to say the dishonesty, to use my words in this way, although he knew that within three pages of the place where they occur, I had restricted them to a Catholic State. And I had defined a Catholic State as a political community that is either exclusively or almost exclusively made up of Catholics. I specifically asserted the obvious fact that the United States is not a Catholic State and therefore that the requirements comprised in union of Church and State had no application to our country. I called attention to Pope Leo's declaration that the Church does not condemn such separation of Church and State as exists here, and to the fact that the possibility of the Catholic Church desiring a union with the American State is so remote that realistic and fairminded persons will not give it a moment's serious consideration. Of all this Dr. Dieffenbach was well aware, yet he employs a single sentence of mine in such a way as to convey the impression that the Catholic Church is seeking, or at least desires, a condition of union with the United States of America today. I refrain from giving this method its proper characterization.

Catholic Tolerance

Later on in his address, Dr. Dieffenbach repeats this implication in other terms. He asserts that the Catholic Church asks tolerance for itself, but would prohibit other religions and the exercise of religious freedom by all persons outside its fold. Here again, he ignores that fact that the Catholic doctrine concerning non-tolerance of other religions, applies only to Catholic States and has no meaning whatever for conditions in America. He knows very well that Governor Smith could not bring about the condition of non-tolerance which he professes to fear. Unless he uses his emotions and his prejudices instead of his intellect for the business of thinking, he must realize that such a contingency is too unreal or too far in the future to occupy the minds of persons who try to deal with the realities of life. It is hard to believe that any fair minded and clear-thinking person can really think that a union between the Catholic Church and the American State would be hastened by the election of a Catholic as President. If Dr. Dieffenbach entertains any such notion it must be because he is apprehensive about the prestige which might come to the Church through that event. If that is the explanation of his attitude, he ought to go much further than he has gone. He ought to advocate universal boycott against Catholics in any position, economic, social and scientific, as well as political, which increases the prestige of the Catholic Church.

While it is always an invidious thing to impute motives and while I am not called upon to explain the psychological origin of this amazing address by Dr. Dieffenbach, I cannot refrain from hazarding the suggestion that it has its root in pre-conceptions about religion rather than about patriotism. At least this is a plausible explanation. I cannot think of any other that exhibits as much probability.

temperate use of alcohol was discussed from every angle. Prof. Laitinen expressed the hope that alcoholism could be cured eventually through treatment of the endocrine glands. Dr. Feldman of New York and Doctors Emerson and Lindsay of Columbia University reported on prohibition laws and their effects in the United States. Mlle. Antonopoulou, doctor of political science and member of the faculty of the Solvay Institute of Sociology, discussed the effect of excessive drinking upon the economic and social sides of life.

Bishop De La Mora Discredits Story Told by Ferguson

Washington.—On June 7, last the N. C. W. C. News Service interviewed Mr. George L. Ferguson, then at the Apostolic Mission House in this city.

In this interview, Mr. Ferguson stated that for some years, as an Anglican minister, he had served in Mexico; that in Mexico he had been received into the Catholic Church and had been ordained a deacon by the Bishop of San Luis Potosi. Mr. Ferguson told of six weeks incarceration in the military barracks of Mexico City. He said that there were 11 Catholic priests in the same cell tier in which he was confined, and that six of these were shot, two of them before his very eyes, and that three disappeared mysteriously while he was there. He also told of a nun held captive in the same prison being stripped of her clothing, tied to the door of a cell and whipped to death in the view of other prisoners.

The interview was written and submitted to Mr. Ferguson, who approved it. It was released by the News Service under the date of June 8.

A copy of the interview, reaching Mexico, came into the hands of the Rt. Rev. Michael M. de la Mora, Bishop of San Luis Potosi. The following letter was received a few days ago from Bishop de la Mora:

"There was published by the N. C. W. C., and reached my hands today, an awful statement of one Rev. George Ferguson, who claims to be a Deacon of the Roman Catholic Church. He says I ordained him and states many terrible experiences suffered by him in the cells of an army post, where, he was prisoner with some others, eleven priests, in this city.

"Though many awful things have happened in Mexico, and more terrible perhaps, this statement of Rev. Ferguson or Ferguson is a complete falsehood by its four sides, and these falsehoods are against our cause. I am afraid that this Mr. Ferguson is a falsifier for exploitation purposes.

"Because I didn't ordain him, I never heard his name. There is no Father Juan Acosta, of whom he speaks as a priest of San Luis Potosi. And there were not eleven priests prisoners at the same time in Mexico City, neither in the Inspeccion General de Policia, nor in any army post."

Sincerely Yours in Christ,
"Michael M. de la Mora,
Bishop of San Luis Potosi."

Inquiries made at the Apostolic Mission House revealed that Mr. Ferguson is no longer at the Mission House. It was said, he had left stating that he was going on a lecture tour.

Priest Introduces Brick Building Among Burma Aborigines

(Fides Service)

Toungoo, India.—Building the first brick cement house in Toungoo, the heart of Burmese India, and thus introducing the idea to the native tribes is a distinction that belongs to the Reverend Carlo Gusmano. Two years ago he imported from Italy a machine for making cement blocks. Up to that time, wood had been the only material used for buildings. Now one may see many such machines and witness the erection of cement houses in rapid succession.

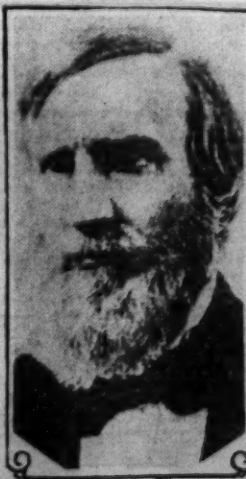
The introduction of the idea was not without difficulties. The natives of the Burmese understood the machine or the art of cement building, the priest had to do all the labor. He erected a convent, a school, a large reservoir, a hall and a good sized church. As soon as the people saw the success of the new method of building machines were imported, and the natives started their own building.

The Vicariate of Toungoo is in East Burma and is under the care of the Milan Foreign Mission Society. It contains 23,555 Catholics out of a total population of about 5,000,000.

Fort Wayne Priest Convention Delegate

The Rev. Arnold J. Wibbert, assistant to the Very Rev. Charles H. Thiele, rector of St. Peter's church, Fort Wayne, was a delegate to the seventy-second annual convention of the Catholic Central Verein, held August 26-29 at St. Cloud, Minn. He represented the Holy Name society and St. Martin's Benevolent society of St. Peter's church.

President



DR. H. L. LINTON
President of the first conference of the Society of St. Vincent de Paul in America, the St. Louis conference organized in 1845.



A recent dinner of the officers of Court Cecile No. 105, Catholic Daughters of America, was held at Norwalk, Conn., in honor of their State Regent, Mrs. Mabel Lavey, of Bridgeport. Left to right, Mrs. John Flint, Monitor; Miss Katherine Duffy, Vice Regent; Mrs. Mabel Lavey, State Regent; Mrs. Mabel O'Donnell, Grand Regent; Mrs. P. J. Haugh, Treasurer; Miss Helen Cahill and Mrs. T. F. Montgomery, Trustees, were among those present.

CATHOLIC RURAL LIFE CONFERENCE MEETS IN KANSAS

(Continued from Page One)

diocese of Dubuque. This topic will afford the subject of discussion to a number of experienced rural leaders, both lay and clerical.

The Rt. Rev. John F. Noll, Bishop of Fort Wayne, and Michael Williams, editor of The Commonweal, will be the principal speakers at a mass meeting, the high point of the Conference, to be held on the evening of Wednesday, September 26. The Rev. Thomas R. Carey, first president of the Conference, will preside.

Ft. Wayne Notre Dame Club Dance Planned

Plans have been completed by members of the Fort Wayne-Notre Dame club for their third annual summer dance, which will be held at the Elks' Country club, September 8. Bernard Kearns is general chairman.

Paul App is chairman of the ballroom committee, Robert Eggeman of the music committee and Walter F. Dillon of publicity. Francis Fink, ticket chairman, will be assisted by Frederick Schoppman, president of

AT CONVENTION



Miss Frances O'Neill



Miss Luella Sauer

Women secretaries and organizers of charitable organizations will have a prominent part in the National Conference of Catholic Charities at St. Louis, September 16th to 20th. Photos show Miss Frances E. O'Neill of the Catholic Charities of Newark, N. J., and Miss M. Luella Sauer of Cincinnati.

the local club; Francis Corbett, vice president; George W. Flick, Robert Eggeman, Paul App, Bernard Kearns, Walter F. Dillon, Fred Connell and Robert Vogelwede.

A large delegation of Decatur young people will attend the dance. Jack Ferris' Oracles will be the musical attraction. Tickets may be secured from any of the club members.

BURSES FOR THE PRIESTHOOD

Burses number 1, 2, 3, 4, 5, have been engaged by an individual and will be completed in five years.

Burses number 6, 7, 8, 9, 10, have been engaged by an institution of this diocese.

Burses 11 and 12 have been completed by St. Paul's parish, Marion. Bursar number 13 has been completed by Rt. Rev. John H. Oechtering.

Bursar number 14 has been engaged by St. Patrick's parish, Fort Wayne. Bursar number 15 has been engaged by the Cathedral of the Immaculate Conception, Fort Wayne.

Bursar number 16 has been engaged by St. Patrick's parish, Kokomo. Bursar number 17, 18, 19, 20, 21, 22 and 23, will function as completed Burses after the death of that number of annuitants.

Burses number 24, 25, 26 and 27, have been taken by a member of the Cathedral Parish, Fort Wayne.

Bursar No. 28 is engaged by Mr. Galdus Rader, of Whiting. Bursar No. 29 has been engaged by St. Peter's parish, Fort Wayne. Bursar No. 30 was engaged by the Rev. Father A. M. Ellering, deceased, No. 31, provided by bequest of the late Frank Phillips.

Bursar No. 32, engaged by St. John's parish, Tipton. Bursar No. 33, engaged by St. Lawrence's parish, Muncie. Bursar No. 34 has been completed by a friend.

Bursar No. 35 has been engaged in honor of Rose Niezer, deceased. Bursar No. 36 has been engaged by a Mishawaka friend. Bursar No. 37 has been engaged by St. Mary's parish, Huntington, Ind. Bursar No. 38 has been engaged by St. Joseph's parish, Elwood, Ind.

Bursar No. 39 has been engaged by St. Joseph's parish, Hammond. Bursar No. 40 engaged by a parishioner of St. John's church, St. John, Ind. These Burses begun or completed show that a successful start has been made, and the hope is entertained that before the end of the year, a great many parishes and individuals will have one or more Burses to their credit.

As recorded in a recent issue, the Diocese offers an annuity plan whereby any sum of money entrusted to it is secured by the resources of the Diocese and will earn six per cent interest, which will be paid to the annuitant during his life-time and at his death the principal sum will revert to the Diocese. Any amount of money entrusted to the Diocese in payment for annuity during life may be assigned to a Bursar.

If You Cannot Give a Boy to the Priesthood, Why Not Help a Poor Boy to Reach It?

The cost of defraying the expenses of a boy at a Preparatory or Major Seminary ranges from \$350.00 to \$400.00 a year. The course extends over 12 years. Therefore, the expense of carrying a boy through to the Priesthood amounts to \$4200.00 or \$4800.00.

But the establishment of a \$5,000.00 Bursar would educate one boy after another for the Priesthood in perpetuity. Could you afford it? Then why not do it and let yourself, your children, and your children's children share in the merits of the priests who will be indebted to you? You may build up a Bursar by the payment of \$1,000.00 the year for 5 years; or you may have your life insured for that purpose; or if you need the earning power of the money during your life-time, you can invest the \$6,000.00 on an Annuity basis with the understanding that the amount so invested will be used after your death as a Bursar for the education of one poor boy after another for the Priesthood.

Write for particulars.

Temperance Session Is Held at Antwerp

Antwerp.—The nineteenth International Anti-Alcoholism Congress has just been held here under the patronage of the King and Queen of Belgium and His Eminence Cardinal van Roey, Archbishop of Malines. The sessions were attended by religious leaders of the country, Catholic, Protestant and Hebrew.

The question of preventing the in-

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For Our Little Children

During the vacation months we are omitting formal questions, though children will find "Review Questions" in every issue. There is no vacation from God's service, and our little paper should be as faithfully read during summer as at other seasons.

REVIEW QUESTIONS

(These review questions are for all grades.)

THE FIRST COMMANDMENT

Was the world always here? If not Who made it? Who alone can make something out of nothing?

For whom were you made? Did God have to make you? Why is it easy to have Faith in God when we know He made us and loves us?

In whom should we have the greatest Faith, God or man? Why must we always be ready to defend our Faith in God? How does our Faith in the "eternal rewards and punishments" help us to lead a good Christian life? Why does the First Commandment and our Faith oblige us to believe everything taught by Christ and the Catholic Church?

In case you need a copy of the Bible or the New Testament, to look up references, let OUR SUNDAY VISITOR supply you with one. The whole Bible in good cloth, \$1.75 postpaid. The New Testament, 75c postpaid.

FAITH

Faith, which the Council of Trent has declared to be "The beginning of human salvation, the foundation and root of all justification," is "an infused, supernatural habit inclining the intellect to firmly assent to the Truths revealed by God and proposed by the Church, on account of the Authority of God the Revealer."

This habit of Faith, like the habit of all other virtues, must not remain inactive. It must go forth in action. In fact it should show itself externally whenever the glory of God or the edification of the neighbor requires it. With the heart, we believe unto justice; but, with the mouth, "confession is made unto salvation." (Romans X-10) The gifts of the Holy Ghost which correspond to the virtue of Faith are Intellect and Science. The vices opposed to Faith are Unbelief, Heresy and Apostasy. The vice opposed to the "confession" or external manifestation of Faith is Blasphemy. Orthodox Faith, that is Faith founded on the established belief of the One True Church, does not rest on human conviction, but solely upon Divine Authority. God is the First Truth, and He is All Truth. "Stand fast in the Faith," writes St. Paul to the Corinthians. "Be not led away with various and strange doctrines."

Here are some short prayers from the Sacred Scriptures, asking God to strengthen our Faith:

"Lord, increase our Faith." Luke 17-5.

"I do believe, Lord; help my unbelief." Mark 9-23.

"I know Whom I have believed, and I am certain that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1-12.

Treasure your Faith above all things, children, and let your life be crowded full of "good works." Then shall you know the happiness and sweetness of serving God and you will not run your course through life in vain. If God be with you, what does it matter who may be against you?

THE BIRTHDAY OF MARY

The Church has a special hymn today and you should know it. Here are the first words: "Hail, Holy Parent, who didst bring forth a King; who rules Heaven and earth forever and ever."

There is not a child that reads these words that will not do something special for Mary, her Mother, on Saturday. There is a prayer that I would suggest to you today. You know Christ came on earth as the Prince of Peace. You do not fully know what real Peace means. It means sacrifice, Peace that God gives can come only through sacrifice. That does not mean that you must suffer martyrdom, but it does mean that you must be ready to sacrifice your own thoughts, feelings and opinions and desires if you want God to bless you with PEACE. No person ever got something for nothing and appreciated it. Neither can we. When you think of our Blessed Mother's happiness today, remember also the Seven Dolours which paved the way to her glory.

Today we salute our Mother as the

Queen of Heaven on her birthday, but yesterday we saw her at the foot of the Cross of her Son. Her Son will reward us according to our sacrifices and sufferings for Him.

SEPTEMBER DEVOTIONS

The month of September is dedicated to the "Divine Providence." You may not know fully what that means. Try to remember this one point. To day and yesterday, and a million years from now, all are before God as this present moment is to us.

Supposing you are making mistakes, or helping mother right now by being silent and reading OUR SUNDAY VISITOR, God, our Father, is now as He was millions of years ago. He is without beginning and without end. He is without change and there is nothing that can ever change or destroy Him. That is the Great God Whom we adore and love. Divine Providence is the Will and Wish of that same Great Being.

We cannot question Him for one moment, and during the month of September we take occasion to pay especial devotion to Divine Providence.

If you wish to fail in your worthy ambitions, children, depend upon yourselves. If you wish to succeed, do as the Saints of God have always done, and place all your confidence upon the Providence of God. Pray now and pray always and pray confidently, and God will reward your prayers as well as your confidence. The month of September is dedicated in a special way to the Divine Providence. Make use of it.

ST. LAWRENCE JUSTIAN-WEDNESDAY, SEPT. 5TH.

There is a little lesson about St. Lawrence that our boys should know. You must always remember that these great Saints of God were once little boys just as you are now. Lawrence came of a very great family in Venice, and his mother had already picked out a wife for him and had set aside a wonderful home for them. Lawrence had been praying to know God's Holy Will in his regard, and one day he looked at his crucifix and said: "Thou, O Lord, art my hope; there Thou hast placed Thy most secure refuge." And he resolved to spend his life in a monastery. Pope Eugenius appointed him Bishop, but our Saint did not want that honor. However he obeyed the Pope, and it was surprising how he worked amongst the poor. Imagine a Bishop really going out to look after the poor people and the sick. It takes sacrifice to make a Saint. Our St. Lawrence the King had the spirit of sacrifice, and he made use of it. That is a little lesson from St. Lawrence. Now we must tell you about the Nativity of our Blessed Mother.

THE NATIVITY OF THE BLESSED VIRGIN

Saturday, September 8th Did you ever celebrate your birthday? Of course you did. Well, today, Saturday, is the Birthday of our Blessed Mother. How are YOU going to celebrate HER birthday? Do you want to know how to make this Saturday happy for you and for your Blessed Mother? Here is the way. Mary is your Mother. It is your Mother's birthday. We are not so far from her as we imagine. Joachim and Anne were her parents, and they are with her in heaven. But above and beyond all, she has with her, her Divine Son Jesus. Can you begin to think how happy they are together in Heaven on this day? Each child that reads this page knows how to act when mother has a birthday? Listen, dears. Your own mothers will tell you that you must pray to your Real, Heavenly Mother. The more you love Mary, the better children you will be to your Heavenly Mother.

All that Mary has, she received from Jesus. All the blessedness your own good mother has, she received through the intercession of Mary. Sometimes our mothers forget Mary, and we must pray hard to make up for that lack of love. Today is the day.

It does not matter who you are or where you are, pray, and pray and then pray again to Mary today, Saturday. Nobody will know you are praying except Mary and her Divine Son Jesus.

This is a great day. Do not miss the blessings she is sending down on her loving children on her Birthday. There maybe is a vocation mixed up in her blessings today. Is it yours? "Hail Holy Queen."

Why pray each day for God's Grace and help, and then refuse to use it when given to you?

LAST WEEK OF PRIZES

Next Sunday, September 9th, the regular questions and lessons for the school year will begin. We have made some new arrangements of your Children's Page, and hope it will prove very interesting. Do not miss a single week, for if you do you will lose track of the regular lessons and may not be able to understand the later lessons.

So many thousands of children have written to PAGE FOUR during the summer months, that we know you are anxious to learn all you can about God, and Heaven and Virtue, and the Saints. Now you are Little Children, but in a few years you will be Big Children of God, and must know how to serve God, and save your souls. The Church needs real soldiers armed with the Truth of God; with Faith and Justice and Knowledge.

Do not look upon the lessons of your PAGE FOUR, as hard work. We do not mean to make it hard for you, but to get you to think of these important Truths of your Holy Religion. You are studying at school, so that someday you may be a great Doctor, or Lawyer, or Engineer, or Merchant, or Farmer. You do not know right now that you are always going to be a good Catholic child of God. Don't you think then that you should study for that? It is the greatest thing, and if you succeed in everything else and at last lose your soul, all will be lost.

So, each week, read your page carefully, and be sure to ask lots of questions if you do not understand the questions. Ask your parents, your teachers, the Priests, and if you are way out in the country where you do not meet the Priest very often, you can write to the Editor of Your Page Four, and he will answer all your questions. This is only for the children who read Page Four.

There may be some PRIZE QUESTIONS given at times during the year. Better watch for them, and do not miss a single copy this year.

PRIZE WINNERS

Seven Cards for seven best answers about "SEVEN DOLORS OF THE BLESSED VIRGIN":

- 1 Catherine Ann Sampson, 613 Sheridan St., Orange, California.
- 2 Julia Acosta, 53 N. E. 78th St., Miami, Florida.
- 3 George Zunwick, 2318 Eoff St., Wheeling, W. Va.
- 4 Edna Hertz, 168 Rowan street, Dubuque, Iowa.
- 5 Rita Reynolds, 2528 E. 23rd St., Brooklyn, N. Y.
- 6 Mary Stroesser, 417 N. 40th St., Omaha, Nebr.
- 7 James J. Young, 3323 Chestnut St., New Orleans, La.

One Statue and six Cards for seven best answers about the "TRANSMIGRATION":

- 1 Mary Frances Costello, 311 West Ave., Temple, Texas.
- 2 Helen Marie Ternes, R. R. 8, Wichita, Kansas.
- 3 Eleanor Pearl, R. R. 11, Lebanon, Ind.
- 4 Dorothy Hoare, R. R. 2, Merced, California.
- 5 Mary Elizabeth Dye, Coyville, Kansas.
- 6 Agnes Hittle, 2527 West Third street, Dayton, Ohio.
- 7 Kathryn Henry (Send in your address).

Six Religious Cards to Little Tots who answered the questions about Holy Communion. We will send 25 cards to the 25 best answers, but have room for only six names of the winners in this Page.

- 1 Bobby S. Hayes, 732 S. Matlack street, West Chester, Pa.
- 2 Catherine Geppert, Reliance, S. Dakota.

- 3 Marcella Kohner, 1729 West 59th Place, Los Angeles, Calif.
- 4 Victoria Heinrichs, Lancaster, Wisconsin.
- 5 Julia Maloney, 2417 Fall Ave., St. Louis, Mo.
- 6 James Toland, 8314 Eastwick Ave., Philadelphia, Pa.

Your answers were all so good children, that I am sorry we cannot send a PRIZE to each one of our hundreds of Little Tots, who sent in letters. It is fine to see so many children from the country parishes sending in correct answers. That shows you can learn your catechism lessons if you study Page Four, even though you are a long way from Church or Catholic School. Are you going to keep on watching for YOUR PAGE FOUR every Sunday during the school year?

FEAST DAYS OF THE WEEK

Today, Sunday, we commemorate the feast of St. Stephen, the King of Hungary. We like to tell you about these Holy people who also held places of greatness and honor in the world, because, so many of our laboring and business men of today think and say that they have not time to go to Church—they are too busy. Wonder if any of our little readers will ever join that class?

King Stephen, or as we would rather call him, St. Stephen, spent long hours of the night in prayer. He not only loved the poor but he helped them constantly, because he saw Christ in the poor. He visited the sick in the hospitals and took care of them at night, although they did not know

What appears in these columns is for general reading

INTROIT FOR THE 14TH. LESSON OF THE LITURGY. SUNDAY AFTER PENTECOST

Do not forget, children, that the first prayer that the Priest says at Mass on week-days as well as on Sundays, is the Introit. When he goes from the foot of the Altar to the platform of the Altar, he is praying, and these are the words he says: "Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen." Then bowing over the altar, the Priest says: "We beseech Thee, O Lord, by the merits of those Thy Saints whose relics are here, (then the Priest kisses the altar) and all the Saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen."

Immediately the Priest goes to the Missal, that is, the large book on the Altar, and he begins the Introit of the Mass. The Introit is different on almost every Feast-day and Sunday. We say almost, for there are certain great days, when the Church uses the same Introit, because She could not find more perfect expression of Her Spirit on those great days, hence She repeats the same words.

This prayer is called the INTROIT, because the Latin word means "entrance" and the Choir usually sings these same words while the Celebrant and others are entering the Sanctuary. In the early days of the Church the Introit was a long psalm, because the procession to the Altar was a long one. Now the procession is short and the hymn is short.

Do not forget that the words of the Introit are the KEY to the spirit of the Mass which is being celebrated. Some time real soon we shall tell you more about this particular prayer of the Mass. The reason we bring it to your attention today, is because we have given you the words of the Introit of the Mass for every Sunday during the past year. Now we shall take up the next most important part of the Mass, namely the Epistle.

Between the Introit and the Epistle, there are three things to remember. First the Kyrie Eleison, then the Gloria, and then the Special Prayer of the Mass. Of course we intend to tell you all about the Kyrie and the Gloria in the Lessons on Liturgy, but the prayers of the Sunday Mass are so often the same in wording and thought that we must take up the Epistles of each Sunday during the coming year.

In doing this, children, we want to make you more familiar with the deep meaning of the Epistles and the reasons why the Church reads these Epistles to the people every Sunday. There may be many good lessons taught each Sunday, but we propose to bring to your minds certain lessons for Children. They will be founded on Sacred Scripture, which is the Inspired Word of God, and we hope they will help you to understand God's Word, and to learn the real lessons of life as taught by the immediate followers of Jesus Christ.

So we have finished the Introit, and now we begin the Epistles of each Sunday. Watch for them. You know people who are not Catholics read and quote the Sacred Scripture so much, that you should be able to tell what is meant by certain quotations and speak even more wisely than children who do not belong to the True Church of Jesus Christ.

Here are the words of the Introit of the Mass today:—"Behold, O God, our Protector, and look on the Face of Thy Christ; for better is one day in Thy courts above thousands." "How lovely are Thy Tabernacles, O Lord of Hosts! My souls lengthen and fainteth for the courts of the Lord."

Those are the words with which the Church addresses Almighty God for you and for me on this 14th Sunday after Pentecost. The humility and the confidence expressed in these words of the Introit should fill your prayers all through the Mass today. Children pray "with the Church," and with the Priest, for he is offering the Sacrifice that your prayers as well as his may be answered.

who he was. God rewarded him in a singular way for all his kindnesses, for his right hand never corrupted in the grave. It is as fresh and warm with charity today, as it was during his life-time.

His constant prayer was that all of his kingdom of Hungary would be Catholic. He solemnly declared that the Blessed Virgin Mary was the heavenly patroness of Hungary. It was on the feast of her Assumption that She received him into Heaven after his death. Afterwards all the people called that day "the day of the great Lady."

Terrible evils had arisen in the countries of Europe when God selected King Stephen to consecrate his own country to the Living God. As it is with nations which refuse God's Grace, so it is with individuals; God gives His blessings and favors to those who will receive and appreciate them.

(Liturgy is the public worship in the Church, to praise the Blessed Trinity and to sanctify souls). Last week we spoke to you about "Living the Mass" and "Praying the Mass." This week we will tell you what those expressions mean.

"Living the Mass" means that at every Mass we should offer up ourselves in sacrifice, our life, our wills, our hopes, joys, sorrows. This offering of ourselves at Mass should be carried all through the day, from Mass to Mass. This will bind together our whole lives in one great sacrifice, whether we hear Mass every day or only once a week. This brings about a close union of ourselves with the Infinite Sacrifice which Christ offers on the altar to His Eternal Father.

Each day has its trials. When the trial comes, it is already consecrated and united with Christ's sufferings, and through the Mass we receive the necessary graces from God to endure or overcome the trial. We should remember that we are members of the Mystical Body of Christ, and as such are offered up in the Mass to the glory of the Blessed Trinity. Think of that close union with Jesus, children, each time you hear Holy Mass, and try to bear the thought in mind all through each day.

"Praying the Mass" means that we should recite the prayers the priest is saying, or prayers very much like them. That is the best way to unite with the priest offering the Holy Sacrifice. The time of Mass is really not the proper time for us to pray our private devotions. Even when reciting the Rosary at Mass, for instance, our minds and hearts should be directed to the prayers and parts of the Mass. No private devotions or "pet" prayers can compare with the prayers ordered by the Church to be said at Holy Mass. The Church, and we are her members, is offering the Mass, through Christ, with Christ and in Christ.

In these little lessons on the Liturgy we shall try to explain to you each part of the Mass, the movements of the priest at the altar, as well as the vestments and linens worn during the Sacrifice. This will make everything you see and hear more full of meaning and devotion for you.

BIBLE LESSON

In every lesson about King David, you remember, children, that David was ever most anxious about giving glory and thanks to God. Therefore, when he realized that the Ark of the Covenant had only fine "s" for a shelter, and David was protected by the palace of cedars, David thought he should make a wonderful tabernacle for the Ark. However, the Prophet Nathan lived at that time and although he favored David's good ideas, Nathan told David that one of his sons was destined to build a Temple. Thus did Nathan foretell the greatness of Solomon, the son of David.

David accepted the Prophet's words. Being relieved from the expense of building a temple for the Ark, David turned to warfare in order to relieve his people from paying high taxes to foreign princes. David did not glory in his soldiers and chariots as much as he did in carrying out God's Will. Prayer was his shield and victory over his enemies was the reward.

King Hanan was the son of the King Naas who had been kind to David when Saul was persecuting David. David wanted to keep up the kindly relation with the son of King Naas. David's ambassadors were sent to Hanan, but Hanan shaved one-half of their beards and also took away one-half of their clothing and sent them home. David was angry. The people of Hanan were called Ammonites. David marched in person against these people and destroyed 700 of their armed chariots, and killed forty thousand of their soldiers. And so the Ammonites, under Hanan, lay down their arms according to the conditions drawn up by David. Hanan followed the foolish advice of his courtiers, instead of making friends with David. The rise or fall of an empire often rests upon the good or bad advice of so-called friends. No matter what is told us, we should always use our own conscience and our own good judgment together with the confidence in God's Providence.

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"OUR BLESSED MOTHER'S LOVING CARE."

Loretta Duplantis.

(Continued)

Then came the day when she passed away. Her son was near her when she breathed her last, and she died in his priestly arms. It was a touching scene and all her dearly beloved friends never forgot the day of her holy, happy, and beautiful death. Many of them she had gently taught to love with a warmer affection the sweet Sacred Heart of the Tabernacle, and many there were whom she had caused to weep when she had pleaded with them to leave sin and raise their eyes to the pierced Love of the Altar.

Indeed, how could they forget this precious friend who had loved so dearly the Lord Jesus and His Mother? Her son heard her last confession and brought her Holy Viaticum, and how that holy priest's heart ached and cried for that dearest earthly friend and mother. She looked at him with a pleading look in her eyes, and he knew she had something to say. "Mother," he said sobbing, "Is there something you wish to tell Stanislaus? Is there something you want before leaving?"

"All I want, son," she said weakly as he bent tenderly over her. "Oh, father, my boy, press me close to your bosom where Jesus has so often nestled when He rushed to relieve a dying soul, and let me kiss your consecrated fingers which have so often held Jesus, and which just a moment ago placed Him on my tongue which He purpled with His All-Precious Blood."

"Mother," he said clasping her in a loving embrace, "Mother, Oh dearest, is it all you wish from your child, who has done so much for him?"

She kissed his fingers and whispered low, "Son, remain true to your holy vows, and I wish nothing more." Her eyes grew dim, her pillow was bathed in a deluge of tears, and she seemed to fight for strength. Her son knew "the tempter's snares and wiles the human heart must fight," so he begged his Sacramental Lord to aid her to conquer her enemies.

"Let her die in Thy Sacred Arms," he prayed, then bending very low he said, "Tell God's priest, thy child, what it is that you wish to say." "It was on the day of your ordination," she said, but her heart nearly broke, "when you gave me your first priestly blessing, that I begged of Jesus to rather than my heart from my bosom before you should not prove true to your sacred calling. I asked Him to take my life, but to give you grace to follow your religious call. I knew the devil's doing in even trying to rob the young priest's 'treasure,' so I knew no sacrifice would be too great when it came to you, my son. And, so, how good He has been to me. He has let me live three years very close to you, but now I must leave you because He calls for my promise."

So that was why the continual piercing of the heart had been borne so patiently. And that was why she had suffered for three long years. Because she wished her son to perform his sacred duties devoutly, and to remain true to his solemn promises. So like mother. So like her. To sacrifice all, even life itself.

"Mother," he said amongst a stream of tears, "with God's help I'll always perform the holy duties of the priesthood, even though it takes my very last drop of blood. Could your tireless pains and sufferings remain unrewarded? Oh, never, never."

He threw himself on his knees, and caught the vision of his mother, "My Jesus Mary, heart of Mary, be my salvation." He wept, and he prayed the hidden behind the Veil of the "Jesus, Oh my Sweetest Jesus, her close to Thy Loving Heart, its flaming love enkindle in her a burning affection for Thee." Jesus heard. As the priest's prayers for the dying, his mother's face shone with a heavenly light, and she extended her hands to embrace someone. He gave her last priestly blessing, kissed her with a whispered "Jesus," and away to sleep on His tender bed for all Eternity.

Death is the door that opens to the tiny dark chamber of Time to bright endless, piazas of Eternity as Father Ryan says:

"Out of the shadows of sadness into the sunshine of gladness." Father Stanislaus sobbed from depths of his heart. "Dear weeping does not show weakness, but on the contrary, it is a sign of strength and a sign to bear the cross and to win the vine Will even though the heart aches to such an extent that it is as if it were being torn apart. Tears are sweeter than smiles for they are shed for Jesus." But when foam brings the brave heart to tears, "It reaches the heaven's tears," Father Ryan.

And after that many a time he knelt near the Blessed Sacrament, with all the simplicity of a little child, talking to the "Prisoner of Love," begging Divine help. Sometimes manly frame quivered with pain, he left comforted, for the low soul leaves no one comforted. He went to Our Blessed Lady and guided him as she always did to Our King. His rosaries were a reminder of Our Mother's loving care. "Sweet blessed blood, I would part."

With one of you for richest part. That gleams in kindly dream. Ye know the history of my dream.

(To be concluded)

"If we consider all that is in fact and worldly in us, we shall ample reason for abasing ourselves before God and man, before ourselves and our inferiors." St. Vincent Paul.

NOTICE

Children, do not be disappointed your prizes have not reached. They are all ready to mail. If name was in OUR SUNDAY VISITOR and you do not receive your prize before September 1st, write and tell of Page Four.

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